[redacted]
Must Remain in
Transcription Room

M 2341

Monday Dec. 17, 1973

The Livery, Occidental Calif.,

MR. NYLAND: Are you all set?

Yea.

MR. NYLAND: You may as well start. I started already. You're always ahead of me. So we continue with where we left off last night, huh? But not like the man who was counting the stars. Who has questions? Yea.

George Bloch: Today I was making an effort as I was walking across the livery, and during that attempt there were definite periods, or moments of awareness of myself. But the...what seems in addition to that, what seems to be important is that

MR. NYLAND: Can you hear him?

Audience: No.

MR. NYLAND: Little louder George.

George Bloch: in addition to the Awareness, the emphasis during that period seems to be more on a certain balance within myself. I mean, there were lots, there are lots of ways I can describe that,

but ah...the em...

MR NYLAND: Yea. Do you object to it?

George Bloch: No.

MR. NYLAND: I think it is a good by-product. In the beginning it is a by-product. because the main aim in the beginning is to have an "I" functioning, and the by-product is that one feels a little bit more at ease within oneself. Ultimately it changes; the by-product becomes the most important product and the Observation as such and the method which is used is a by-product. It becomes only a means. Gurdjieff talks about what it is and what should be a Harmonious Man. That is the aim, and then he starts to determine or define it as a person with Consciousness and Conscience and who has a Will. But the real thing is Harmonious, indicating that a man is not harmonious when he is unconscious.

Sometimes we use different terms for it. The question of harmony means that there is no disharmony, so it is something very definite that for a person when he actually is harmonious, he has a certain state of health, and this health state is not just physical because the greatest disease, as it were, or the sickness in a man is that his mind is not functioning correctly and that his feeling isn't, and that his state of health, now applied in the psychological direction, is really that there should be an equilibrium between the mind, as such, and the feeling. And so, I wouldn't be surprised at all that as a result of Work and the functioning of "I", and the development of that what actually should develop because it is now potential, is really much much more, worth much more than the fact of an "I" existing, and the "I" becomes, more and more, a tutor to the other two organs which have to be developed. And although in the beginning it is an Observation process of the physical body itself, and because of that the accumulation of data and also the

functioning of "I" in becoming an Objective faculty or full grown or becoming mature, the real reason is for a man to become what he ought to be in a harmonious state.

And the state of harmony, it is very much as if Gurdjieff is talking about a healing process. That is, that a man, when he actually is in the condition in which he is many times we say he's sick, or he doesn't know, he's unbalanced, he's not poised, he doesn't know which way to go, he has many different directions available and he cannot make a choice. And for that reason he is definitely not harmonious, but he is also incapable, because of such a condition and such a chaotic condition of himself, incapable of actually digesting what he already received and certainly has no chance of choosing what he knows is right or would be right for him.

And so, this question of healing which of course at the present time is coming up more and more by different people understanding more and more about a spiritual existence, is really something I would almost say has been definitely forseen by Gurdjieff is the sense that a man must become much more whole and that the development for a person when he is now one and a half and could become total three as represented by bodies of himself, that then this question of an equilibrium is an essential one, that if he reaches that he can be very satisfied that his Work has been really correct. And so, I would never look at it as something that is unusual. I would say it is something perhaps a little unforseen, but in conditioning, in the condition in which I live and not having seen it as yet, it is logical that with the opening of one's "I" there is more vista and more perspective and that what a man actually should become is not his "I", but it is, really, a relationship of his three centers, full grown, into three bodies.

If you can see it as a healing process. If you can see that

healing process as something that is ordained by God for each person to become, and that because of some nonsense that we are engaged in, principally education and covering up and not wanting this and that because we have satisfaction for the lower things of one's life, mainly a desire to give in to all kinds of wishes on the part of the body itself, that the other two centers are neglected and have not found a place, that because of that we are sick.

The healing process is usually left over, left to ordinary doctors, and all they do is to really, uh, set our physical existence in good order by means of some chemicals and medicines. Of course it has gone over, gradually, into a psychological, uh, advocacy of that what is then knowledge of the psyche, and there is also, you might call that a healing influence, but the question is, still, how can the healing take place with material which remains a little bit immature or is perhaps even a little diseased. And you have to look at a doctor in a much wider sense, and if healers are called spirit doctors who operate at certain times, but definitely operate not primarily on the body, but make, make it their particular task to create an equilibrium of health, that then automatically any kind of a physical, emotional, or intellectual pain can actually be understood and healed.

So your experience is right. Keep on...It is right. As I say, the by-product will become the main product, after some time that is the aim for a man of how to become a real man. And at such a time with the development of the three bodies, the "I" is not necessary any more. It has a temporary function for the life of a man on earth and when that is accomplished, that is, when a man can become harmonious, when the three bodies have been developed, the "I" is instrumental in the fusion of such three bodies to make an entity which we then call an Individuality when one looks at the three

bodies, and it becomes an Individual when it is an entity by itself. I've said many times that at such a time, that what then man could become as a harmonious, well poised man, real man in the real sense of the word, that at such a time he is ready to enter into a Cosmic Conscious state. All right?

John Metz: Mr. Nyland?

MR. NYLAND: Yes.

John Metz: John Metz.

MR. NYLAND: Yea.

John Metz: I have something that relates very much to that, I have a question about the three body diagram and its relationship to "I" In the three body diagram in the Intellectual body, there is listed the, uh, function, or the functionings of "I" in the sense of Impartiality Simultaneity and Observation, but, um, what you've just said and at other, at other times I've heard you say it, "I" is a separate enitity from any of the three bodies and at a certain point will cease to exist and it's no longer needed. So, I don't understand how, or why, or why the functionings, or the qualities or "I" are in, at the beginning of the development of a Intellectual or Soul body if that is different from "I"?

MR. NYLAND: Well, could you consider "I" a kind of a teacher who tells what ought to be done in order to develop an intellectual body. So that "I", really, is instrumental in telling a person what kind of a method he should follow in order to develop his intellectual body when the assumption is, which I think is quite right, that the intellectual body only exists as far as the "DO". And that for the development of this intellectual body some guidance is needed. An "I" can give that when it has a certain property. I wish an "I" to exist and then function as an, I said, an Objective faculty. At the same time, it has to operate within me. So for the time being I

arrange for a little bit of a place in my mind, when I look at this "I " as perhaps this intellectual approach, so that a little compartment within this mind will start to function in a mental way in a very definite activity of which the principle is an Awareness instead of thinking. So then, if I look at my intellectual potentalities and the body of the Soul as such, and I say it's only as far as "DO" is concerned, it ought now to be developed, I will give this intellectual body, or the potentiality of it, a certain opportunity to develop in the direction as indicated by "I", and then "I" is present to such development and first in the process or Observation it gives me information of what actually this "DO" represents. Then when that is established and I have a very definite knowledge of what I really am and it is a truthful knowledge, then I can go a step further in seeing that that what ought to develop ought to be as a man in the midst of his unconscious activity gradually changing the point of gravity to his consciousness. And so the " I" will say, "I will tell you how to do it, because it's not only a question for me to Observe you but when I know that you understand what you actually are and there is a willingness for a further wish to grow then I will tell you how and what is necessary for that kind of growth". This we call a Participation process. That is, that the "I" actually can be present on the spot of a person growing up but living in certain surroundings in which then what he ought to become should be colored more as an Objective something instead of the subjectivity. Participation means that he is right there and takes me by the hand and tells me such and such behavior is not becoming or not correct or uses too much energy or is not entirely clear or is wishy-washy and it tells me then you shouldn't do these kind of things because that is not in line with Objectivity, it is a final result, as it were, of that what you wish as a subjective something. And the Participation process gives me much more direct information about myself.

And I simply say, the "I" is there, very much like Beelzebub comes down to Tikliamish and tells the people not to sacrifice too many animals, because it is not right for the sense, in the sense of God existing and perfecting life, and it is a waste.

And so, this "I" tells me about myself, a variety of things which I may not have seen, or if I did see I could not change simply because there was not enough strength of me and not enough reason. Now this "I" comes as a voice from above Participating, that is, walking with me and to tell me, now, as authority, that if I want to grow up and become a real man, then I have to acquire certain characteristics which at the present time don't exist, and have to throw out those kinds of things which are in the way. Then I say, "all right, that is now the possibility for me as I am and the way I am in accordance with my type". Naturally I'm limited in all the different kind of experiences I can have because of my education, the way I am, the way my body has been formed, my physiological conditions, psychological conditions, sociological conditions in which I have lived and whatever I have been impressed by as receiving forms of impressions from the outside world. So then the "I" says, "It is very well for you as a person to become more conversant with what you are, but there are many other reasons why you should know more about the existence of life in different kinds of forms". The most important reason is that you have to develop also your emotions, and the difference between the feeling for a man if he remains selfish for his own development should extend to include into his feeling all forms of life so that then he will find not only sympathy but ultimately will be able to help other forms of life to understand themselves the same way as he has tried for himself." So it is then the change over of the feeling into emotional states.

Now, if you take that three body diagram and you see then what

we have been talking about is the "DO-RE-MI" of the intellectual body; it is parallel to "Sol-La-Si" of the Kesdjan, and there is a constant interchange between the "Sol" and the "Re", and the "La" and the, and the "Mi" of the intellectual body. That means that that what is "Sol-La-Si" of Kesdjan is the development of the feeling to include many forms of life not one's own, and to try to get away from one's own selfish desires or even self-centeredness and allow other considerations to enter which have to do in the first place with all living matter, so that I have the proper attitude towards organic kingdom as a whole, including friends, including enemies, including animals, including wild animals, including all forms of life to the extent that I'm capable of even conceiving of them or to understand their existence, and ultimately not only be narrow minded and limited by the condition in which I happen to live on earth, but to see also that this earth is part of a solar system and the solar system part of all solar systems, then milky ways, all milky ways, finally belonging to the totality of existence of all life everywhere and always in the universe, and then gradually you might say making place for a concept of God and trying to understand what is meant by this Omnipresent and the "Omni's" as we call them.

So, then, that means that for myself in my own development I have to experiment with certain ways which are not familiar to me but which are within my range as an ordinary, uh, personality. This we understand by the note "Mi". When I reach after the Participation, which is "Re" in that triad, and I want to go to "Mi", I have to expand myself in Experimenting in conditions which are not familiar, still retaining the possibility of an Awareness as the presence of "I" would indicate, and become familiar with different forms of life which exist in the rest of the world, to start with that, but are

not my own because they belong to other personalities and I am what I am. So it not only enlarges my total wisdom of the organic kingdom as a whole, but it makes room for putting myself in the proper place in relationship towards God. And this is really what is the final attempt which "I" wants to make. He tells me first what I am then what I should become then he tells me of the place I should occupy in relation to, I call it now, Infinity.

That is, I have to understand and learn to understand where I belong when I also must admit that in relation to that what exists as totally I am really very small, humble, and I say many times like a speck of dust. Then I come to the true value of myself, and when I do know that, I will be able to enter or go through the eye of a needle in order to enter into heaven.

Let me explain it just a little more, because heaven starts at "Fa" of the Soul body. If you put the three body diagram on the, in the shape of the enneagram you will see that "Fa" in the intellectual body is at nine and it starts, then, on its next circumference between nine and three, which is the "Sol-La-Si" of the Soul body. It is already part of the new cycle which belongs to Cosmic Consciousness and that, for us, it's the entry into what we call heaven. Allright, John?

John Metz: (inaudable)

MR. NYLAND: Yea, I'm afraid it may be, it may be too much.

Carol Hughes: Mr. Nyland.

MR. NYLAND: Yea.

Carol Hughes: Since I've been in Work I know that something within me is, is becoming, uh, I guess it's like solidity that, that Adeline talked about. Something is growing in me that I know I know it's permanent. I know that It's there, and that's why I keep staying in Work because I know that every time I make an effort I'm building that. But what confuses me is that I don't recognize an "I" observing

me in the way that we talk about it.

MR. NYLAND: Oh. I would not worry about that. I would for the time being see what kind of a change can take place in myself by what we call Observing and what should give me information about myself. We would like an "I" to tell actually the difference between that what is knowledge and a little tinted by interpretation, and knowledge which is really truthful. The ultimate aim has to be that I must have truthful information in order to become free. But for a long time I will be only interested in what I am in the way I've always looked at myself, and after some time when I wish to use it for certain purposes, I will find out that it is not reliable, not reliable enough to be used as a foundation. Now, you see, that requires a great deal of honesty on my part, and also that when I become interested in myself and I want to be serious enough about the question which I do have, I realize that I must actually hunt for something that is really so and not different the next day. So, I see the necessity, then, of the introduction of something else.

Now, that particular salt, and sometimes it becomes very clear as a feeling because it seems a necessity, starts to crystalize out for me in the form of something that is different from what I am, because it is not familiar to me in my ordinary life and I'm only driven to the condition that I have to face in seeing that that what I tried to do in so-called improving myself runs up against the wall and I cannot do any more about it. Now, you talk about solidity. It's quite all right to have that kind of solidity as a basis for Work, but it is exactly that solidity that has to be truthful enough so that it is not built on sand. And although you can say it is the beginning of a crystallization which is a little bit more solid, your question should be, to what extent is that knowledge that I now have about myself reliable enough that I can bank on it and it will be

the same from the beginning of my life to the end of my life and in eternity, as it were. It's a question of further thinking about that, to really consider of that what you get and what you now consider for yourself solid, what kind of solidity is it? It can be made up of a variety of different things, you know. There is already the beginning of a solidity when it is a jelly-like substance, and if that becomes more and more solid it might end up to become diamonds. This is the process. What is truth for me? It is that kind of solidity within me which is always truthful, and cannot be attacked by any kind of a thought or feeling, any kind of association I have, any wish even to change it. And so you must look at that solidity which you experience. Is it reliable enough to serve you in any condition which you have to face. And if it is a solidity which remains and doesn't disappear in states of anger or in states of emotional involvement or in states of being vain and having some one tell you how wonderful you are, if there is still that kind of solidity then I think that gradually it becomes reliable enough to give you a chance to, to meet God in, in the end. You understand what I mean?

Carol Hughes: Yes.

MR. NYLAND: It's good to have solidity but you must constantly question. Is it really what I wish and is it really subject to all kind of rains and winds and storms? Can it remain in existence and remain reliable? With other words, is it a rock or is it sand? And you will see you will be forced to Work in order to assure yourself, and for that you will be forced to employ something that is that kind of a tool which always will remain sharp. All right?

Tom Quinn: Mr. Nyland?

MR. NYLAND: Yea. Who?

Tom Quinn: Tom Quinn.

MR. NYLAND: Who? Who is it?

Tom Quinn: Tom Quinn Sir:

MR. NYLAND: Yes.

Tom Quinn: Something that I'm not sure about is ways that someone could increase their emotions, because I noticed that attempts where I've emotional tone with almost literally no effort at all I get a very clear feeling about it, whereas other times with improper emotions there's no results of any sort at all, in fact it might even back slide. And this, a feeling I have in that area that I'm curious, I want to know about it, but I don't quite see what it is. Something to do with emotions.

MR. NYLAND: Well an emotion might always be there when you have a little bit of a wish and maybe the wish could be that you wish to have an emotion. But so far you're talking just ordinary life a little bit, don't you?

Tom Quinn: Yes and No. It, would apply in ordinary life in that I think it would include ordinary life but it definetely includes work attempts.

MR. NYLAND: Well, the question is what do you want? Improvement of ordinary life in order to improve work attempt, or have a work attempt so that you can improve your ordinary life? I think both are idiotic and have nothing to do with each other. Only after a little while ordinary life can be improved when there is a wish for an "I" and the "I" actually functioning.

But an aim for an "I" to be there is quite different from wishing to improve one's life on earth. The direction is, to start with, quite different. The direction which "I" takes and where it wants to go is to help a person to develop a vertical line towards a level of being which at the present time does not exist on earth. That is very definite-

ly an aim to get away from earth and to live if possible for some time at the level of the planets and maybe for some time to imagine living on the level of the sun. This is a very definite way of interpreting what is growth for a man in saying I don't like the earth anymore and I would like to go to the sun absolute. And that of course astronomically and astrologically you can imagine what it is is to go away from the earth, you get away from the gravity from the earth, the attraction from it and be free from it and so forth, and you can imagine even that that same process would take place when you die, if you understand that the earth is represented by your body.

But in the development it's a little different, because there it is a great question of understanding oneself regarding one's essence and one's essential essential quality, and then getting away from the earth means I get away from the superficiality of the outside coating of myself and going then to my essential being and from the essense to that what is the reality within, I do exactly the same as if I was going from the earth to the planets and to the sun. It looks as if it's opposite but they take place at the same time, and I use simply the image which I can see in order to become aware of the image I cannot see as yet.

Now, that is the direction that I want to take either away from the earth to the outside or away from the surface to the inside. Compared to that, the desire to improve my conditions on earth means simply that I keep on running around on the surface of the earth. I don't get anywhere. It doesn't go very deep. Skin deep sometimes a little feeling is, but not more than that and in my running around I simply meet a lot of people, have relations with them, and I react to them and so forth, but as far as the development of what is needed for me in order to have Soul, I don't even reach it. I don't even think about it. So I say it is not at all something that you can even compare.

At the same time I said there is a relationship much further along than in the beginning if I Work on myself, if I gradually could develop a Kesdjanian or an emotional body and if there would be the possibility of uncovering or making a Soul, then I would be an entity representing myself as I am, and as I say, becoming more harmonious and more as a real man should be--Conscious and Conscientious and with a Will--then, of course, in any kind of performances which is a manifestation of myself on earth, when the source is threefold instead of just coming from one center, I will behave like a different kind of a man. And then in that sense, perhaps, I can improve if I now know how to use the energy which is available for my manifestations and for instance not waste any, or to use always the right kind of a word, or to know definitely what to do and has to be done in certain conditions which are from the stand-point of Objectivity can understand and where from the subjective standpoint I never could find out what is what. So, all methods of hit and miss are removed, and then I once and for all know for sure without any failure that what I am, what someone else is, what I have to do towards a relationship, how to act and how not to act and, as a matter of fact, how to be. So you see that as a final result of the "I Amness" will, of course, illustrate a relationship of the "I" towards above, and the "AM" towards my own existence on earth. Does that answer your question?

Tom Quinn: Yes Sir.

MR. NYLAND: Don't Work for the sake of becoming a better man on earth. You Work for Objectivity, about which you don't know any thing at all. You Work in order to be free from subjectivity, which you do know. But you cannot describe what you can expect to find in heaven and still the wish is towards heaven and the only chance you do have is when you reach heaven, then I hope there will be an "I"

or congenial spirits to tell you what is what. It's a very difficult thing to understand sometimes, because in ordinary life one always works for an aim which you can define. If I want to play piano I can tell what I want to be as a composer and so forth and so forth, I can go in great detain what I expect to be. But when I Work for an inner life and I Work for a production of something which is potential and I have no experience what-soever of the actuality of an emotional body or a soul, then of course I'm very much up against it even to describe how they might be and what they will be. It's exactly the same if you try to describe God. You have absolutely nothing to go by, and what ever you say about it is, of course, cock-eyed nonsense. A person does not know what a spirit is until he experiences the spirit within himself and then even if he tries to describe it, he lowers the quality of the spirit in order to bring it down to earth in the form of words. Man is such a strange structure. He thinks he wants, he can know. He thinks he is already entitled to know. He thinks sometimes he is God, and he is a stupid fool. All right, Tom?

Iva Blank: Mr. Nyland.

MR. NYLAND: Yes.

Iva Blank: This is Iva.

MR. NYLAND: Yea.

Iva Blank: I'd like to ask something that comes up of that what is, it's another way to try to ask you what I've asked before. Uh, you asked me the last time I asked a question, "Do you know the difference between the force of the structure that holds life and life itself"? I, I had to say I don't know and I don't know now to think of life without the kind of coherence it seems to me would hold it and without boundaries where, if I understood you, that, that way of being, apprehending, looking at life would, would enable me to be free.

freer of the structure and form of forms. I'm not clear.

MR. NYLAND: Let me try to explain a little bit more. It, it may help. The problem is a difficult one. In the first place, if one wants to look at an object and if, under the influence of that what is the observer, this object will loose its form and become transparent, it is for a a long time that the edges of the transparancy still will remain as a form. Now, this is this question of life that I want to understand that it is within, and I judge by the movements and the behavior, that there is life because if it doesn't move I say it's dead. So now I also must introduce the fact that life exists in a variety of different forms which are not my own. I can understand to some extent that what I am as an alive person because I'm active, but I don't know what other forms of life really represent and only by looking at it, and I'm not familiar with such forms because they don't belong to my experience, actually. All they are is an object for my observation and then I see them, but that what I see is not my own; it is just an image which reaches my brain and is registered as a form itself and I can say, of course, that there is life in that form.

Now I try to see life in two different ways, and it has to do with a different kind of a concept. I am what I am on this earth, and so is everybody. I now try to express to myself and to become clear as a concept that all forms of life exist at this moment. That every body existing now is alive in a form, and that that what I call the totality of life expressed on a horizontal plane is the forms of behavior of each kind of a person including plants and animals which are now in that form expressing life. This already gives me an idea that life is quite different from form, because I now talk about such a variety of forms which are completely outside of my domain and because of imagining the totality of all forms existing, I become much freer from life which is expressed though them, because I don't define

the form as much any more. This is what we call a horizontal impression I get from the existence, sometimes I say, time being expressed by a variety of different entities, on a horizontal plane.

Now, there is an other way in which time also counts, but this time it is from a beginning to an end. I look at an object as it has been made and I see the finished product. I try to imagine how it came into existence, very much the same as when I look at a person and I see him young. I see him being born, I see him also grown up, I see him also as an old, older person. The form remains the same, more or less. That what is the same is life, and it is from the beginning to the end, and closed in the form.

I look at a match. I see what is there as the end-product of the match which can be struck and then catches fire. I see it as a little piece of wood. I see this pliece of wood as part of a tree. I see it as a forest. I see it as a production of such match sticks being made. I see the match sticks arrive at a factory. I see them being employed in a certain process in which they are dipped. I see that what takes place in the dipping, dipping it in a mixture of phosphorous, usually white phosphorous, which has a capacity of burning. I see it again being dipped in a, in something that is read phosphorous in order to sustain the flame of the match. And finally I see it packed up in a little box or in, as a form of a book match, I see it now arriving in a store, I see it on display, I see it being bought by me, I see it now in my hand and I'm ready to use it. All during that period I have followed the particular process of life within a form which starts to change. And that is the interesting part, particularly when I apply it to that what I call life in animated form and not, perhaps, as a match. At the same time, I describe that what we call a vertical line of time, and so now in this particular process, in the consideration of life, I must see it as a form which is subject to three dimensions. I will explain.

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There are always difficulties in defining anything that we are familiar with when we wish to describe it and we come to the point where we cannot describe it any more or where the description ought to be sufficient. If I'm troubled about concepts of space and time I really get stuck at a certain place because apparently I can distinguish between three different concepts of either space or time, and then I say "I do not know what is next". I prattle a little bit about the fourth dimension, and indicating by that time. I may as well talk about the first dimension of time the, the second and the third, the same way as I talk about the cube, a solid, which has length and width and depth, or height, whichever way you want to call it. Three dimensional.

In a three dimensional form I can imagine that three dimension to be reduced to a point, and from there on I can philosophize further by the utilization of that what has been shrunk into one point again going through the same process of a formation. Now, parallel to that kind of a concept, I introduce time. Time being that what is from one point to another and the time consumed during that process. But I also can imagine this line of time being spread out in the direction of, not of the line itself, that is continuation of that direction but you might say, perpendicular to it in describing a plane. And then I can imagine that the description of the plane, when it moves also in a direction parallel--uh, perpendicular to it, describes a cube. The horizontal one, the plane, I call horizontal time; that is, the imagination, if I can conceive of that, of a totality of all life existing at a certain moment, all having a manifestation, everywhere on this earth at this moment, on this plane of the earth. I call now the description of the cube of time, that is the verticalness,

that is the movement of the plane in the direction perpendicular to it, I call that vertical time. That means everything existing in any form from beginning to end, when it is orginally made or created, and when it finally destroys its own form.

Now, you see, I know these things in an entirely different light, because I become more and more free from what I have as a concept of my own, and I, being limited in concepts of that what I'm seeing, and definitely being bound in any form of the three dimensions, either in space or in time, I simply let it go because it becomes now a totality of certain things existing in any kind of a form and any kind of life being expressed. And with that I see more and more the distinction between life itself as eternity, and the forms as being limited. I hope you can follow it.

Iva Blank: But that's why, then, I have to give up the spaces too...

MR. NYLAND: You do, constantly, because the space is endless and so is time.

Iva Blank: and not care whether they're filled or not.

MR. NYLAND: Yea. You see, it is our own limitation that causes it. And one has to learn to develop certain things that are quite different in function. If I want to become Conscious, my brain as it is, being in an unconscious state, has to change entirely to a Conscious entity. I say that many times, it's a question of a difference of that what is in the beginning and goes through a scale of a "Do-Re-Mi, Fa, Sol-La-Si" and ends up in a "Do". At the "Do" it is an entirely different state as quality, because it is then vibrating at a certain rate which, in an octave, happens to be twice as much as the lower "Do".

You see, I have have to change my instruments. I'm limited at the present time by the instrument of my brain, the way it is, and I call it unconscious. It means, simply that it has a certain capacity for just a limited number of impressions. The same is true for my feeling, and many times the feeling is not always developed, even.

I sometimes say it functions from the solar plexis, it should function from one's heart. When I say that what is my mind is not at all Conscious and it can become Conscious in a little bit section, it still has to go from that particular small section to the totality of my brain.

And these are the processes that we talk about. If I want to change my feeling into an emotional state, I have to enlarge the capacity of including much more of life than I at the present time allow in my own, own unconscious selfishness. And there is no, no particular reason why I should be sorry about it. It is just a matter of fact that I describe of the condition in which I happen to live when I am on earth. And then automatically, if I would leave earth and would go to a higher level of being, then also the different capacities of my self would change, and the different concepts that I now must adhere to are going to be measured by an entirely different kind of measurement.

It's all our own. It is our idea, how we think and how we feel, that makes that kind of a world for us. And it's logical, because we constantly are reacting to that world which has been created for which we are not responsible, but which becomes part of <u>us</u> as a form of reaction of being impressed by it. And from there on, we become part of that world in our reaction concepts. And to break that, that terrible situation, that we belong to that what we see or what we hear or what we experience in any kind of a sense organ, to let it go over into a kind of a world which is governed by different sense organs. And when Gurdjieff talks about the sixth and the seventh sense, that's exactly what has to be developed.

But don't let's go too far in that. It is up to us, and the limitations. I'm limited in my height, I don't grow any more. I'm not a giant and I never will become one. That is the limit of Mother

Nature. There is a limitation to the capacity of my feeling, and there quite definitely is a limitation to what my mind can contain. And unless such capacities are changed, I will not become a different kind of a man. I will remain unconscious. I can improve it a little bit by, let's say, making it a little smoother and put some oil somewhere so that the manchinery can run a little easier, but it does not change the capacity of the machine.

Iva Blank: Can I want freedom of life?

MR. NYLAND: Can you want it?

Iva Blank: Can I want it.

MR. NYLAND: Oh! Without doubt. I think that's the aim. I think a person, when he is conceived or born, cries up when he enters into this life. He's absolutely not happy in the very beginning. He can not understand, even, why he does it, why it is done to him, unless there is an understanding in the previous life existing and he enters into this earth, on this earth, as a result of the fulfillment of his karma. It's only at such a time that there is within his own Magnetic Center that what connects him to his mother as he is being born and through which life as such can flow, if that is there and there is a very definite realization for him that he comes here for a definite purpose, then he will accept the form of life for the reason of being able to eliminate his Karma; that is, his bondage. But there are not many people conscious of that. Perhaps at the moment of birth, perhaps. But very soon, being under the influence of the earth itself, the atmosphere of different people around him, and all forms of limitedness, such a little baby already looses such concepts within a very, very short time. And that, afterwards, there is no education that we go through that encourages us to continue to believe that life exists as eternity, and everything is interrupted as having an end, ending up by death, and we assume that that is the law of life. In

reality it's only the law of the form. The distruction does not take place in life itself. It's only the form that is destroyed. But what we call, so-called a process taking place on earth, is determined and is defined by the conditions of the form only. Not life. When one understands life, then one understands why there is a wish for freedom. And then one says, "if it is necessary that I go through this particular performing on earth, I have to find out why I have to live this way". And only when I then can find out and make attempts for that kind of understanding will I be entitled to the freedom of my life. All right?

Iva Blank: Thank you.

Susan Inadoni: Mr. Nyland?

MR. NYLAND: Yea.

Susan Inadoni: I had an experience a few weeks ago of being upset, considering problems of my life that I don't know how to solve. Then...I, I wished for an "I" for help. And, an "I" was present. There was love...from "I"

MR. NYLAND: Did it help you?

Susan Inadoni: Yes. Then, what happened the other day. I got upset at someone. But I wasn't sure, you know, what I was upset about, was right or not, and I wanted to express it. I didn't want to just hold it in. But I wanted to Work, and I made attempts and there was a presence, but it wasn't as clear as that other experience.

MR. NYLAND: Susan. Do you think you are entitled to that kind of knowledge? For me, it's always problamatical. I'm a human being, I live on this earth. Without any question, there is an aim, or a reason. To what kind of Wisdom am I entitled to know exactly why I exist. I can say to myself that I want that kind of knowledge. I can say, to God even, "You have to tell me". But how can I be sure that when I do get that information that I even can digest it and use it. And is it necessary for me to know everything about everything?

It depends a great deal on the place where I happen to be. Because organic kingdom is made up of a variety of different kind of cells which represent themselves and which are represented by human beings. And each human being fulfills a certain task as a cell of the totality of the body of the organic kingdom. Now I'm quite certain that, for myself, if I consider my own body, there are thousands and thousands of cells which, although they may have a little bit of a wish to find out what is what, will never have a chance to get there. And they will never be able to go to a university of the higher learning. They don't go to my brain, they don't go to my heart, they don't belong to my sex, they're just supporting cells.

And, therefore, I say, what question can I ask that I say, "Am I entitled to that kind of knowledge or am I just a supporting cell". And do we have to stick it out by being a supporting cell because apparently that has been the fate that is offered to me. I think it is an important question, first. Because then one starts to question also a little bit. Supposing that kind of a knowledge was given, what would I do with it? Because, apparently, it would be knowledge belonging to a secret, higher organization of esoteric knowledge. And I am, then, having that information, responsible for the use of it, And to what extent am I, at the present time, like a priest, or someone like an archangel, having a position to fulfill in which knowledge is given to me so that I must use it, like. I, in ordinary life, have a talent which I have to use also. So I become quite hesitant. I don't even dare to ask God, because I'm afraid, sometimes, that He will say "Yes, I give it to you. I will hear your prayer, I will actually give you what you wish".

I've said, sometimes, one calls on God. You wish God to be there. And by golly there you are and your eyes are open and there is God.

What would you do? We say, sometimes, "I wish that when I walk on the street, that when I turn the corner and I go into a side street, that I would meet God." And what will I do when I actually meet Him? Many times I don't dare to face the particular things that I dare to ask for, because I'm questioning myself. I don't know, really, if it's good for me even to ask, let alone that when I have it that I know what to do with it.

And so, I am brought back to the reality at the present moment, and I say, "Within this moment I'm entitled to behave the way I now wish to behave because it is within my framework. Anything that belongs to the future will be given to me and I hope that, that the time when I do receive it, that I will have the proper attitude of knowing what to do with it, but at the present time I don't dare to ask for too much." because have I used what I, at the present time, own?

And so, I'm brought back to Work. What is it, at the present time, that I <u>now</u> do to Wake Up, and to utilize all the thoughts, feelings, energies, everything that has existed and has been given to me, am I using it to the full? Am I really, in that sense, grateful? Do I really understand what is the meaning of such and such and such information having been given to me? And, you see, I become very meek with that, because I know dammed well that I'm god-damned lazy. And, Susan, that's the most important thing, first. I do what I can in relation to other people. I do my best. I may not always understand that, and, at times, I may loose my temper and I may be sorry for what I have done and I may appologize after a little while, but, you see, the question is always, did I really Work enough? And if I'm satisfied that I have Worked <u>all</u> I can, then I can come in the presence of God and say, "I have done my best and you can not accuse me any more".

It's a matter of one's conscience, and it takes some time before you can rely on your conscience, because even when it is there

you start to question it. Take life as it is, Susan. Do the best you can regarding anyone around you. Each time that you have a chance and you happen to think and feel that perhaps you could Work, make an attempt, if you can. If you can not, you're honest, and say "I cannot Work now. All right, I don't work because I say I can not do it, but any time that it might be possible for me, then I will Work again, because there is that kind of a strength". This is the way I go from moment to moment during a day. I don't anticipate anymore. I live, I say, "moment by moment" When I try to be Objective. Many times I live just from minute to minute, from second to second. I don't know when my heart will stop beating. You see, it's not a question in any form of accusation, and it's not a question of, than only warning. Do not ask too much but utilize what there is as much as you can. That's all that can be acquir...required of you, and that is all you are capable of. And always end any attempt that you do make, "so help me God", because one knows one cannot do it oneself. All right, Susan?

Susan Inadoni: Yes.

MR. NYLAND: Yea. That's right. It's serious, sometimes. But one must face it, you know.

Assunta Heffel: Mr. Nyland.

MR. NYLAND: Yea.

Assunta Heffel: Many times I feel a, a strong conflict in me. There are... It's like there are two, two parts of me. There's a part of me that's manifesting the way I am and inside of me there's a constant criticism of that, at the time. It's not someting I think about later looking back on it right while I'm being the way I'm being, and I understand that, that I want to have something Impartial to me, and I also understand that this criticism of myself is where my motivation comes from. But. what I don't understand is, how,

how, at that time, to, to accept myself or...

MR. NYLAND: There may be times, at such a time, that you can not accept yourself. To accept oneself is very very difficult. Because one is not used to it, and one always wants to accept oneself as one is without having any particular Impartiality, in order to see if you could improve yourself. Our whole idea for living on earth is this constant wish for improvement, to better oneself, or to become more than what we are. If I accept myself I stop my growth, because I don't want to do anything more about it than just accepting that what is, and that becomes very difficult in different situations, when different aspects of myself come to the foreground. The solution is a very simple one. Only accept yourself at times when you can accept, And the other times, simply make a statement, "I cannot as yet accept myself Impartially". Don't say that you have to accept yourself any time, at all times, and whenever you feel like it. Simply say "I cannot", and you mean it, and then you are free from that. It doesn't mean you've solved the problem, but at least it won't bother you at that moment. Instead of that, you continue with such situations in which you find yourself, when there is a possibility if that kind of Impartiality. With that you will learn, and you all the time will then do whatever you can do and when you cannot do it, you will be convinced that you cannot do it. The trouble is, that when that you say "I cannot do it" you really don't mean it. You think, "I cannot do it now. Tomorrow I can do it". Or, "I cannot do it because the sun is shining". Or, "Someone else steps on my toe". Or, "any kind of an outside condition prevented me from doing, but if I actually wanted to do it I could do it." And of course it is nonsense. So, you have to be quite honest about your limitations. And then within the limitations as a frame, you will be able to find certain states of yourself, certain conditions, certain experiences in which Impart-

iality is a possibility. Stick to that. It will give you enough satisfaction to experience it every once in a while, and then there is a chance of becoming more and more acquainted with that kind of a process. You will accept yourself more and more in different conditions.

The wish between your inner life and your outer life is always that kind of a struggle. With your inner life you would assume that the outer life could be a true representation of your inner life, and your outer life, unfortunately, is subject to different kind of conditions and don't touch you inner life at all. If you want to say it very simply, your inner life might be in contact with God, your outer life is in contact with the Devil. All right Yea.

Judy Symanski: Mr. Nyland?

MR Nyland: Yea.

Judy Symanski: I understand that...

MR. NYLAND: Who is it?

Judy Symanski: Judy Symanski.

MR. NYLAND: Yea.

Judy Symanski: I think that my question is similar to Susan's that..

MR. NYLAND: A little louder.

Judy Symanski: any, any control I thought I had over my ordinary life seems to be drastically diminishing, especially in the afternoons and the evening, and I understand that that's my ordinary life.

MR. NYLAND: Yea, but why do you loose control?

Judy Sumanski: I don't know. It just seems that something sets something in motion and I'm starting to do something again that I said in the morning that I didn't want to do, or in reacting in a way I said I didn't want to to be...

MR. NYLAND: It is only because you happen to think too much about heaven. Judy, you feet are on the ground and they will stay on that ground for

quite some time. And so, you are obliged to take care of them, and to furnish the earth, or rather, as a means for your feet to walk. You cannot loose contact with your ordinary life. You can reduce the reactions of ordinary life on you in order to save energy, but you never can neglect it. And you can never assume it doesn't exist. It will not exist from the standpoint of spirituality if you happen to live there, but you don't. And it's idiotic to imagine that your feet don't exist as matter; they do, but only as matter on the plane of this earth, the same way as the earth exists as matter. So don't mix your judgment up. If you want to become spiritual, spend the time in spirituality as much as you have, can afford; then don't think about your ordinary life. Only consider it as a form in which, then the possibility of the contemplation of spirituality, heaven, whatever you may call sincerity, or acquaintance with God, or prayer, or any kind of a form that has a spiritual quality away from this earth, it's all right. You can have a Sunday, and you can devote a whole day to loving God, but Monday and Tuesday and so forth, unfortunately, you're still a human being on this earth, and then you make up you're mind that you're going to control your actions and not to loose your self into all kind of nonsense that you are not interested in this. You tell yourself, "I have to be interested because I have a body and I have to take care of it, and I have to fulfill a function on this earth because as long as I live here I have to do something about it". If my functions already were fulfilled, I would die. And as long as you are not dead you have an obligation. So don't talk nonsense. You attend to your business and you make in your attempt, you stamp your feet, and you say "this is what I have to do, this is my body, it is now anxious to perform what has to be done". I've obligations to do this or that and I do it. I take care of it. If I

get up out of bed I have the obligation to make the bed, O. K. If I want to wash my face, I wash my face. If I have to eat, I eat. If I have to say "Thank you" to some one, I'll say it. If I have to go and do shopping, even if I don't like it, I do it. Face the things that are required. Reduce them if they are useless, if they require too much energy, but in any event that what is absolutely necessary for the maintence of yourself you remain responsible for until you breathe out your last breath.

Don't mix things up. Don't become holy too soon. It is like the prematurely interference of Beelzebub in the affairs of the Lord, and as a result he was banished to a little solar system Ors in order to find out what he ought to do in order eat his karma. That's why Beelzebub was here. All right.

Bill McDonell: Fifteen minutes more.

MR. NYLAND: Huh?

Bill McDonell: Fifteen minutes.

MR. NYLAND: How much? Fifteen minutes? More? Oh. All right. Questions?

Ellen Forbes: Mr. Nyland.

MR. NYLAND: Yea.

Ellen Forbes: I'd like to ask about the results I have from my Work attempts. Ah, it seems that I have two different kinds of results and they both seem right, I think, and the question is about one... well... a comparison...in the one case it seems that there's a, there's a certain intensity and a clarity. A registration which I can't have any doubt at all. And the other case which is much more common, ah, I'll describe an experience yesterday. I was walking, I'd gone to get some shingles and I had an armload of shingles and I was carrying them towards Stephanie's house, towards the shelter, and, and I remembered Work and I was able to have my mind and feelings quiet and to make an attempt to have something present to myself. And as I walked, there was an Awareness in my body, and it lasted a little while, and then

I forgot and made an attempt again. And there was another Awareness. And, it seems that during those times the Awareness was perhaps a little bit more extended then than at other times, But it's, but it's not as intense or clear. Then my question is.. although it seems right, I wonder if I might not sometimes be confusing the attempt with an Awareness.

MR NYLAND: No, I don't think so. No I think the intention, whatever one has as a result of a wish and the capacity which will allow us to have an experience, are always at a certain time of one's own development limited to that what that is. No more and no less. So that the result of energy which is used for that purpose of an Awareness is limited by the capacity of myself and the intensity of my effort. Now, it is possible that the result itself can be noticed in two ways. One is one direction which gives light, and the other is the direction which gives heat. Light is many times the extension itself in continuing a state of Awareness. Heat is many time that what is the depth of the experience itself. The product is always the same. It may be short in one length, it may be larger in the depth; the product of the two is always the quantity of energy which is allowed to me because of the condition in which I am an because of my wish. In that way, there is a difference in an experience. You cannot say one is better than the other, because the quantity is always the same for each one. In the end, one will see that the adjustment will be made by that what is really required for yourself, and that therefore the demand on the part of your "I" existing, or the desire to become Conscious and Conscientious, will require certain forms of energy of a certain quality and a certain continuation of time length in which it can be used. With other words, that what takes place when a person becomes Conscious and Conscientious sets up at a certain time a demand a definite wish for food. And that food.

has to be given because it is defined by that what is the body Kesdjan and the Soul itself, knowing what is necessary for their own further development. And at that time one is independent of one's mother and that what is growing up stands on its own feet. All right?

Ellen Forbes: Yes.

MR. NYLAND: It's not necessary to philosophize. Keep on Working, keep on Working. Ultimately God will tell you what is right for you. Alright? Yea.

It's like I ask, "When a person gets out of prison, which way do I go?" There is no question. He will say "I go away from the prison". All right?

Now, are there any other questions? We only will have another meeting tomorrow in Santa Rosa, and it may be different kind of meeting because if there are newer people I will not go much in detail, in explanations or theories or things that we have kind of touched on now. It has to remain a very simple description of what is Work, and what to do and how to practice it. And maybe you can assume that you know that all ready. And if you do, then different questions of different intensity will come up. And also the realization of that what you are at the present time in relation to your wish to grow up will come up. So it is not so much any more, what do I do. It is a question, what can I expect? What are the obstacles which are now in my way when I have a sincere wish? That I really understand more and more about myself, what I actually am, and because of that, I start to understand what particular place I occup in relation to a totality of something of the universe. And so, the question should become a little bit more philosophical, a little bit more with a, with a wish of intesity, of perspective. To try to find out more reasons why you want to continue to Work, because there is something already that starts to open up, and that you have to encourage. If

there is light, a little bit of it as a result of the application of an attempt that you make or an understanding of what is meant by Work, then the problem is how can I make more light? Not only extending it, but more light to be able to see. How can I grow from when the sun goes up in the morning and comes above the horizon and then is going to extend its particular direction until it reaches the zenith of where I live? Twelve o'clock at noon. Not daylight save, daylight saving time. Standard.

Diana Green: Mr. Nyland?

MR. NYLAND: Yea.

Diana Green: I found that my, ordinary life is still not resolved enough to free energy that I would like to be able to put towards Work. But also, I'm not sufficiently developed spiritually or emotionally to be able to rely, or turn that way, to rely on that enough or turn to that as much as might be possible. But, somehow the state of Mars, as Gurdjieff calls it, is not active enough to to give me a certain kind of energy which I need.

MR. NYLAND: Now wait a minute. It does not come from the state of Mars, you know. That's only a little resting place for Beelzebub in order to Observe better. The state of Mars that you wish to create is very definitely correspondent to that what you are as a wish for yourself. And that may be that you have not as much wish, or see many difficulties that are in the way and that you are dependent, only now, on the question or the wish for the continuation of your wish. Do not define, as yet, how much this and that is going to be worth for you. All you can say is, really, "I hope that I can be more continuous in having a wish, and then I will see what will be the result of that". Assu me that one cannot be, overnight, Conscious and Conscientious. It is of course a fact. Little children don't grow up to be six feet in two months. Time is

necessary as we find time, and the concepts of time, for us, even if we would wish them to be eternity, they are not. The earth is the earth, and we're still living here even if the wish is there to become something else. Heaven is not as yet opening up its doors. You're here, you Work. Keep on. Work! Work! Ultimately, sure, there will be a division, the insight, the satisfaction, the quietness, the poise, and the equilibrium. Ultimately there will be a joining and a fusion with the totality of all life existing. That's the aim. Keep it in your mind and keep it in your heart, and then Work.

But now I heard it, huh?

Bill McDonell: Yea.

MR. NYLAND: The next casette will be run off tomorrow evening.

Good Night.

Trans: California